

Zion's Herald and Wesleyan Journal

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

VOL. XXXIV. { REV. N. E. COBLEIGH, Editor.
FRANKLIN RAND, Publishing Agent.

BOSTON, WEDNESDAY, NOVEMBER 4, 1863.

Terms, \$2.00, strictly in advance. } NO. 44.
Office, No. 11 Cornhill, Boston.

For Zion's Herald.
"INERTIA AND THEOLOGY."
MR. EDITOR:—Some readers of *Zion's Herald* who do not take the Quarterly Review since reading the criticism of "S." in your issue of August 19, have expressed a desire to know "what Dr. Warren has really written to the Quarterly." This desire will undoubtedly be increased by Dr. Warren's rejoinder in the *Herald* of October 14. With your permission—and I trust an appreciation of the just demand made by your German correspondent, upon yourself, and your editorial brethren—I should be happy to gratify this desire in such a not find it convenient to subscribe for the Quarterly Review.

Bro. Warren commences his article entitled "The Impending Revolution in Anglo-Saxon Theology," with two assumptions, one of which is familiar to your readers. The other is, that "The whole body of English, Scotch and American Theology presupposes, and is adjusted to that theory of physics, according to which matter, whether organic or inorganic, is absolutely and essentially inert. The Dr. makes no direct attempt to prove either of these. Yet glancing over the history of natural science, he gives us a bird's-eye view of its development from the days of Leucippus and Democritus to the present time. And while he brings before us the steps by which the "scientific world" departed "from the action with which it set out some two centuries ago," and came to stand upon the dynamic theory, he does not ignore the inconsistency of men of science in still using the term inertia. He says, "Perhaps the most singular thing in this whole development, is that the vast majority of even scientific writers in the English language have all along tried to shut their eyes to the fact, that they stand in open contradiction to their great principle, which they still not infrequently employ in argumentation, to wit, the doctrine of the essential and absolute inertness of matter."

In confirmation of the position that the scientific world has been tending toward the dynamic theory, and now stands upon it, he points us to the mature thought of Mr. Morell in his "History of Modern Philosophy," written twenty years ago, and in another part of the article gives us the view of Dr. Hicok and Taylor Lewis. In view of the incompatibility of this theory of the material world with our current theology, Bro. Warren argues that "our theology must be, at least, so far reconstructed as to admit of its independence of the old theory, and possible adjustment to the new," if "we would have Christianity retain its hold on the scientific mind of America and Great Britain. And he thinks "we may possibly discover it to be the dictate of prudence to interpose and fortify ourselves in the new position before some desperate battle shall reveal to us the untenableness of the old, and force us to attempt the dangerous experiment of changing our position under the fire of the enemy."

To show clearly the incompatibility of this theory with our theology, and the consequent necessity for a reconstruction, he takes up some of "the time-honored arguments for the Existence of a God." Here he brings forward the old chain of argument usually employed, and shows that the most important link is broken by the admission of the dynamic theory; "and the invalidation of any one link in the chain, invalidates the whole argumentation."

The modern subterfuge of "secondary causes" is here exploded by placing its advocate in the dilemma where he "must either show that there was a time when matter existed, and yet possessed no power, or produce existing matter destitute of this property." His hypothesis of the natural inertness of matter must therefore be regarded as a most gratuitous and unphilosophical assumption. And if the aetiological argument give way, the aetiological is useless, and the teleological is uncalculated; "and the aetiological falls to the ground the moment we accept the dynamic theory of physics. If inherent forces of matter are competent to the production of all the innumerable miracles of movement in the natural world, what is there in the natural world which they cannot produce? If all their exertions of power in the universe can be accounted for without resort to something back of and superior to nature, what is there which can force the mind to such a resort?" Having granted that power, or self-activity, is a natural attribute of all matter, what right have we to deny its intelligence? On this ground we find ourselves against the pantheistic powers."

We are next pointed to what our theology says about "The Relation of God to the Natural World." And here it is seen that while much of "the language of almost all our theological writers" is in harmony with the theory of the ordinary theistic philosophers, "this is in nevertheless expressly rejected whenever, in the discussion of Omnipotence, Providence, etc., they are called upon to express themselves unambiguously on the subject of God's relation to the world." This is illustrated by a quotation from an article on "Providence" in Watson's Biblical and Theological Dictionary, in which the author, in common with all our standard divines, assumes the inertia of matter. Of course, to make our theology harmonize with the current language of natural science, all that has been written on this point must be reconstructed.

"The Immateriality of the Soul." "The whole of the traditional argument from reason in favor of the spirituality of the human soul may be briefly expressed in the following syllogism: Matter cannot, under any circumstances, think, perceive, or act. The soul thinks, perceives, acts; ergo, the soul cannot be matter. Thus says the Doctor, and then points to the demands of the 'sharp-sighted materialists,' and the difference of opinions and the consequences of theologians about the spirituality and immortality of animals. He shows us also that the materialistic philosophers must have compelled these theologians to admit 'dandelions and cabbage-heads' as well as 'musquitoes and crocodiles' to 'the rank of spirits.' The conclusion then is inevitable, that the advocate of the absolute inertia of matter 'must content himself with the theory of direct divine agency, or accept Lord Manboddy's wild and headless fancy of a distinct soul in every plant, in every tree, in every atom.'"

"Having thus briefly surveyed the desolations which the new doctrine of physics is working," we are presented with four reasons to hope that the damage will not be serious to "any of the great truths of natural or revealed religion." First, the world's general faith in God and immortality, cherished for six thousand years, is not attributable to the cogency of philosophic "proofs." A glance at the history of this "faith" and these "proofs" makes this manifest. "In the second place," who ridicules the new theory of physics as absurd, has the least ground of all to fear. "If the theory be what he calls it, no revolution is to be apprehended."

In the third place, while the dynamic theory presents itself in two forms, the more ultra of these is held "by the very foremost defenders of Christian theism" in Germany, "such men as Ulrici among philosophers, and Tholuck among theologians," and even by our own Dr. Hicok and Taylor Lewis, as the true and safe basis for a Christian philosophy. "We dare not call a view abroad which has won the suffrage of such men." Much rather do we conclude from this ready entrance which it has found among able and pious thinkers in different countries, that the general acceptance of the dynamic theory of physics will strongly tend to thin the ranks of existing materialists, and to preclude the rise of others. "But once more. If I am not greatly mistaken,

there would be nothing lost by an express abandonment of the old theory of matter, from the simple fact that we have virtually abandoned it already. If our latest treatises on natural theology are read, then are the arguments we have reviewed not essential to the science. We have no space to verify this assertion by an extended review of our latest literature in this department, and we believe it unnecessary. Take Chalmers. How exceedingly careful he is to rule out of the field of his argument for God every consideration respecting the qualities and laws of matter." In his second article Bro. Warren discusses "the question of a reconstruction of our invalidated arguments on a new basis." A view of this article can be now briefly given if you see fit to let your readers have the perusal of this.

A. K. CRAWFORD, Windsor Locks, Conn.

For Zion's Herald.
THE COGGESHALL CEMETERY, NEWPORT, RHODE ISLAND.
(Continued.)

In the spring of 1839, Coggeshall, with several leading men of the little community, turned to the southward of the island, and settled Newport. His lands were situated about two miles east of the town, on what, in honor of his name, has since been called "Coggeshall Avenue." The estate was originally large, a single field, within the memory of persons yet living, embracing eighty acres of emerald surface. But the most of it has now been cut up into lots, now selling for almost fabulous prices, on which stand the beautiful villas of the merchant princes of New York and other great commercial cities. The original house, with its stone chimney, was standing until a few years since, when it was pulled down to give place to a modern villa. The property is still in the family, and was in the name till 1810. In 1644 the little colony had increased to four towns, Providence, Portsmouth, Newport and Warwick, and Roger Williams was now sent to England to procure a charter, which he obtained from the Earl of Warwick and a committee of the House of Commons, Charles I. then being a refugee from both Capital and Parliament. The government was not fully organized under this till May, 1647, when John Coggeshall was elected the President. But the work of the brave and sturdy Puritan was now ended. With his labors and fortune he had assisted in founding two States. He had lived to see Rhode Island, which was especially the child of his heart, a corporate power, under a Parliamentary charter, and a regularly organized government, of which he stood at the head; and he now prepared to depart in peace. He died in office the 25th of the following November, "aged about 56 years." But his work does not end. He was buried in this cemetery, which stands a few rods west of his house, probably the first interment, and his descendants of the elder branch of the family have since been gathered around him.

A few years since, Mr. Russell Coggeshall, a citizen of Newport, and in whom the title to this property is now vested, erected a heavy wall of rough hewn granite of the most substantial character around this cemetery, with a large iron gate, and over which is cut in the solid rock the family patronymic—COGGESHALL. Just in front of the gate, and nearly in the center of the ground, is erected a beautiful stone obelisk, finely chiseled, and on which is inscribed "the epitaph of the President, taken from the original head-stone of slate which leans against it, as also that of Mary, his wife, who survived him 37 years, she dying Dec. 19th, 1684, aged 89 years. She was born in the reign of Elizabeth, 1595." Also the simple words, "Erected by a Lincal Descendant, 1855." The whole was done at a cost of about \$10,000, and is the only work of the kind which we know in the United States. As cities live longer than even the oldest families, Mr. C. has deposited a sufficient sum of money in the hands of the city government of Newport to repair the ground four times a year and to keep it in repair "forever."

Another who sleeps in this ground is Major John Coggeshall, the eldest son of the President. He was born in England in the reign of James I., 1618, and consequently was about 14 years of age at the time of the immigration, when his boyish eyes first looked upon Mount Ararat and the beautiful shores of Boston harbor, then mostly covered with the primitive forest, and now gorgeous with the resplendent hues of autumn, wholly unknown in England. After the death of his father he was almost constantly in public life for forty years, as Assistant Commissioner, Clerk of the Assembly, Treasurer of the colony, and finally as Deputy Governor in 1686. Upon the usurpation of Andros he was member from Rhode Island to the Council, which met in Boston, Dec. 30 of that year. Upon the fall of Andros, the charter in Rhode Island was renewed in May, but the Governor, Walter Clarke, who was a Quaker, with the exception of a characteristic of the sect, sought to resume his office, when Coggeshall boldly seized the reins of government, and for ten months carried the little colony safely through the waves of this stormy period of its history, till Feb. 27 of the following year, when the venerable Henry Bull, now an octogenarian, was temporarily called to the gubernatorial chair, till May 1, when John Easton was elected to the place, and John Greene of Warwick was elected Deputy Governor. He was also Commander-in-Chief of the militia forces of the Island.

In 1648 he married Elizabeth Baulstone, the daughter of Wm. Baulstone of Portsmouth, by whom he had three children, two sons and a daughter. This marriage does not appear to have been a happy one; and he was separated from her by order of the Colonial Assembly in 1654. The following year she married Thomas Gould of Narragansett, and he married Patience Throgmorton of Providence, by whom he had nine children, several of whom are here buried around him. By his will, dated Jan. 11, 1677, Wm. Baulstone, who had been a soldier in the Pequod war, and was one of the original associates from Boston, gave to his two grandsons, John and William Coggeshall, his estate of 240 acres, "situated between Jacob Mott and Isaac Lawton." This property included what is now the grounds of the Portsmouth Grove Hospital. The house stands in a little from the road on which you pass in going to the Hospital. It is a large structure of the Revolutionary period, and is very indicative of the rural wealth of its former proprietors. It remained in this family until within the present century, when it passed into other hands; but the name of its former owners is preserved in the northern extremity of the Hospital grounds, where yet rejoices in the name of Coggeshall Point.

Major John died Oct. 1, 1708, in the 90th year of his age. He had lived in the reigns of six English sovereigns, besides the Protectorate of Cromwell, and had borne office under three of them. His will, a long and singular document, is still preserved, and is illustrative of the eccentricities of his character.

Another person buried in this ground is Abraham Redwood, Esq., the founder of the library which bears his name. Mr. R. was born in Antigua, in the West Indies, where he was the proprietor of two or three large plantations, with about 750 negroes, and was educated in Philadelphia in a style in accordance with his great wealth and the distinguished position he was destined to occupy in colonial society. Whether he was born a Quaker or for what reason he was sent to Philadelphia for his education, we are unable to say. There were Quaker societies both in Antigua and Barbadoes as early as the latter half of the seventeenth century, and with which those in Rhode Island were in correspondence, even in the time of Gov. Coddington. Mr. R. came to Newport very early, and married Martha Coggeshall when but 19 years of age, and ever after made the island his permanent residence. His reasons for doing so were probably the same as those of gentlemen who do so now. The island had then the same beautiful scenery and the same delicious climate as at present, while it had already begun to attract to itself the best society on the continent. Berkley, afterwards Bishop of Cloyne, was here about this time, and remained three years. Whitehall, his residence, is situated but a little distance east of the Methodist Church in Middletown. Mr. R. was distinguished for his charities, and the Redwood Library was founded by him in 1749, by a donation of £500 for the purchase of books, while the land was given by his friend, Henry Collins, Esq. He was a member of the Society of Friends, to the poor fund of which he usually contributed \$1000 per annum. In the census of Rhode Island of 1774 he appears with a family of thirteen persons, three of whom were "blacks." The Quakers of Rhode Island were then the largest slaveholders, at least in New England. His portrait, in Quaker costume, may be seen in the Redwood Library. His wife died May 31, 1760, aged 50. He died March 8th, 1788, aged 78. A heavy old-fashioned tombstone, over which is a large slab with an inscription, covers their remains. At the time of the above census he had three sons who were housekeepers, Jonas L., Abraham, Jr., and William. The latter died May 16th, 1848, aged 50. His portrait may also be seen in the library. His widow, Sarah, survived him thirty-five years, she dying Sept. 28, 1813, in the 80th year of her age. They are also both interred in this ground, in the same style, by the side of his parents. A daughter of Abraham Redwood, a famous beauty of her time, married Christopher G. Champlin. There is also a portrait of Abraham Redwood, Esq., in this library, a grandson of the founder, by Sir Thomas Lawrence, B. A., taken in 1791. He was born in Newport, April 7, 1764, and died in Brighton, Eng., July 28, 1836, aged 72. He was probably a loyalist and refugee.

One remarkable feature of those who occupy this cemetery is their longevity. Of the thirty-four who have inscriptions, seventeen, or one-half, were of age ranging from 70 to 91 years. This longevity is a characteristic of this ancient family. One of them, Mr. Thomas Coggeshall, who resided for many years in the house next door to the Methodist Episcopal Church on Marlborough Street, died in February, 1850, aged 92.

For Zion's Herald.

A LITERARY RAMBLE.

Romola—Life of Theodore Frelinghuysen, Mrs. Kem-

ple's Life on a Georgia Plantation.

Let us pass into the spacious grounds of the Har-

pers—the Christ Church Meadows in our book-mak-

ing Oxford. Five grounds they are, and large

enough to allow every sort of thing to grow there.

There is not a pretty city plot, twenty feet square

with one pear tree, one grape vine, a half a dozen

flowers and a few hundred spears of grass, almost

daily counted and tended, as a baldish man with

his fleecing looks. They own a great farm, with

orchards, meadows, forests, garden of herbs and

flowers. Every branch of the great art is cultivated

here—histories, essays, novels, works of art and of

religion, poems, newspapers, children's books, both

story and school. What department is not full of their

labors? Here are a half a dozen fresh products

just breaking the sod, as full grown as Adam at birth,

which illustrate our text. They are a profound

philosophical and historical treatise; a book of

travels; a fiery though unintentional work of reform,

describing the plague of the land; a like one de-

scribing the hardly less plague of motherland; a

Christian biography; and a novel. Isn't that an all-

embracing farm? Now I'm afraid you'd skip all

these, if I should describe them first, good as you

are for the sake of reading the last. So I tell you

honestly, to begin with, that I haven't read that. I

know who wrote it and what it is about; I have

read enough for that—Romola, by the author of

Adam Bede. She talked in that very handsomely

about Methodists, and gave them for the first time

a respectable position in the world of fiction. True,

we had a fictitious existence in a New York novel;

so might say, in a New York paper; but they did

not place us among the lights of literature; she did.

This story is of Florence and the reformer Sar-

nanola; the days of Italian Protestantism, sup-

pressed with the flag and the sword, as German

Protestantism was in the days of Huss, and would

have been in that of Luther had he fallen into the

hands of the Pope. I have no doubt it is interesting,

as such a theme must be, and cannot harm you

more than the hundreds equally fictitious, no more

high toned, and far less historic and able works

that issue from other Christian establishments. One often

thinks, when reading the list of novels (for "the list"

is about all of them that I read) published by this

great Methodist house, of the escape its witty and

famous head made from an arrow shot at him from

a golly bow: A good brother, tried with what seemed

to him his criminality, called upon them and inquires

what is the number of novels that they publish. "I

don't exactly know," responds the Mayor, "but no

quite so many, I think, as the American Sabbath

School Union." "Tis true 'tis pity, and pity 'tis

'tis true."

"The Life of Theodore Frelinghuysen" is a good

offspring to this fiction. It is a brief memoir of the

most of men in America—a Christian Statesman.

He stands alone with Judge McLean, among the

past or living generation of this class of men,

who are prominent at once in the Church and in the

State. As such his life should be in every Sunday

Class and young man's library. It is a worthy

and fancied lives; it is worth far more than the

brilliant careers of Clay, Webster and such repre-

sentative Americans, as a model for our emulation.

His character was singularly sweet. Humility was

his deepest and strongest trait; it followed him to the

last. In his last sickness his own oft repeated words

were, "I am nothing; nothing at all; only a poor

sinful creature, who has done nothing but sin." He

seemed to suffer much, he replied, "Yes; how glad

I shall be to rest this weary head upon my Saviour's

bosom, to tell him how often I have grieved him, and

to speak of all his mercies to me."

The biographer shows a flaw in his own character,

in quoting Wm. Lloyd Garrison's tribute to Mr. Fre-

linghuysen for his advocacy of the cause of the

Indians. He says they are by "one who has since

attained an unhappy notoriety." There's a touch

of the old, rotten New Jersey in that. It is worthy

of notice that this poem, written when as yet the

anti-slavery cause had not begun to breathe, has a

stanza of almost Whittier strength against that sin:

"Our land, once green as Paradise, is hoary,
'Ere in its youth, with tyranny and crime,
And with blood of Africa's sons is gray;
Whose wrongs eternally can tell, not name."
The red man's wrong shall swell the damning story,
To be rehearsed in every age and clime.

How have the Africa's wrong been since rehearsed!

We would that every one holding, hoping or voting

for office would study and emulate this serene and

lofty character.

From the statements of America one easily slides

to the subject which politicians, statesmen and every-

body else have had to consider—Slavery. Of course

such omni-parous fertility as the Harpers would generate upon this subject, and here is one before us not less exciting than the multitude that has gone before. Older in origin, it is youngest in its publication: "Fanny Kemble's Journal of a Residence on a Georgia Plantation." I don't know how to match up this flower and inhale a whiff of its fragrance and then cast it aside. Like the black fly of the place of Exodus it is at once surprising in condition and vivacity softness. We have turned down page after page that we desire to quote, but we don't wish to try too hard at the patience of our old friend and new editor; so we must restrain ourselves. If our unwilling reticence shall incite you to make to yourself a friend of the book itself, we shall not complain. That such a book should have been written in 1838, by a lady as fashionable and worldly as the great actress, in a time when "abolitionism" was a word too low, almost, for such lofty eyes to see, is one of the providences of God as marked as the preservation of Nineveh marbles.

Its description of the labors, pains and horrors of slavery are not surpassed, nay, are not equaled by "Uncle Tom." That is lightened up with a brilliant sparkle; this is a somber as a tomb. She shows that the spirit of gaiety rarely reveals itself on the plantation. It is almost entirely sickness, sorrow, pain and death. She tells the hypocrisy of the slaveholding party, and shows us that their labors with the slaves, of which they boast so much, was undertaken because of Northern abolitionists. "Slaveholding clergymen, and certain pious inclined planters, undertake to enlighten those poor creatures, with a safe understanding, however, of what truth is to be given them and what is not; how much they may learn to become better slaves, and how much they may not learn, they they cease to be slaves at all. The process is a very ticklish one, and but for the Northern public opinion, which is now pressing the slaveholders close, I dare say would not be attempted at all." Here is a specimen of a "Christian" slaveholder: Mr. (her husband) received a fervent appeal from a Quaker in 1791. He was born in Newport, April 7, 1764, and died in Brighton, Eng., July 28, 1836, aged 72. He was probably a loyalist and refugee.

One remarkable feature of those who occupy this cemetery is their longevity. Of the thirty-four who have inscriptions, seventeen, or one-half, were of age ranging from 70 to 91 years. This longevity is a characteristic of this ancient family. One of them, Mr. Thomas Coggeshall, who resided for many years in the house next door to the Methodist Episcopal Church on Marlborough Street, died in February, 1850, aged 92.

The hatred of the old Irish for the slave existed there and then. "The fact is," she says, "that a condition in their own country nearly similar has made the poor Irish almost as degraded a class of beings as the negroes are here, and their insensibility toward him, and hatred of them, are precisely in proportion to the resemblance between the two races. The horrors of the system on the women is the most dreadful portion of the book. Read and ponder it, mothers with babes in your arms. The degradation to which they descended is sometimes graphically shown; as where 'a hideous, wrinkled piece of womanhood said she had worked as long as her strength had lasted, and that then she had still been working, for said she, 'Missus, tho' we no able to work, we able to make little niggers for Massa.' Others, she says, direct attention to the children, saying, 'Look, Missus! little niggers for you and Massa; plenty little niggers for you and little Missus.' When and where is the more horrid barbarism did the exalted sentiment of human maternity take on so revolting a shape? Here is a good bit at the scripture teachings of this class: 'We must give our involuntary servants (they seldom call them slaves, for it is an ugly word in an American mouth, you know) Christian enlightenment, say they, and where shall they begin? 'Whatsoever ye would that men should do to you, do ye also unto them.' No; but 'Servants obey your masters'; and there, I think, they naturally come to a full stop. There is necessity for a slave catechism, and indeed, if it were possible, a slave Bible."

Her narrative of the horrors of the slaves' hospital, with lying-in couches of bare earth, must make every woman faint that reads it. It is plain, honest, full; no mincing words, no concealed passions. She tells that the mothers of America shall know what their sisters have suffered, by myriads, in their great agony, for the awful cruelties of this institution of hell. Well may we wonder, not that the land is deluged with the blood of the race that has oppressed, despoiled and despised them, but that the God of heaven endured with much long suffering such awful injuries for so many years. Twenty-five years ago this was written; and the last quarter of a century has probably been worse than the whole century that preceded it—bad as that was. Well might she break forth, as she does often, in strong cries and tears—in dreadful fears of God's judgment:

"I am getting perfectly savage over all these doings, and really think I should consider my own throat and those of my children well cut off, if one might the justice were to it into their heads cut off scores in that fashion."

"Beat, beat," she exclaims, "the crumbling banks and sliding shores, wild waves of the Atlantic and Atlanta! Sweep down and carry hence this evil earth, these horrors of tyranny, and roll above the evil of slavery, and wash my soul and the souls of those I love clear from the blood of our kind." One thing more we should notice in these brave pages, and that is her descriptions of the beauty of the African child and the African skin. Thus dreadfully to our very refined (O ears, she talks:

"Do you know that little as grown negroes are admired for personal beauty, the black babies of a year or two old, are very pretty; they have for the most part beautiful eyes and eyelashes, and pearly perfect teeth. Their skins are all, I mean blacks generally, infinitely finer and softer than the skins of white people. This as a characteristic of the black race, might be accepted as some compensation for the coarse woolly hair. . . . I have seen many babies on this plantation who were quite as pretty as white children; and this very day stooped to kiss a little sleeping creature that lay on its mother's knees in the infirmary—as beautiful a specimen of a sleeping infant as I ever saw. . . . While I am speaking of the negro countenance, there is another beauty which is not at all infrequent among them I see here—a finely shaped oval face—and those who know (as all painters and sculptors, all who understand beauty do) how much expressive there is in the outline of the head, and how very rare it is to see a well formed face, will be apt to consider this a higher matter than any coloring, of which the red man has no use, or so much expressive there is in the most rich, picturesque or expressive. . . . There is another peculiarity . . . very curious figures of the make of the hands. The fingers of some of the women are handsome, and the carriage, from the absence of any confining weights on their hands, erect and good."

That's a pretty good category of beauty—eyes, teeth, shape of face, skin, hands, form and carriage. Elsewhere she laughs at our anti-animalism ground-bugs, as after such a talk she well might. But I'm wearying you with this black fly, and so must leave unnoticed its "Evangelical" descriptions of Southern filth and stink, its truthful stories on slaveholders' homes and families, and its scraps of negro minstrelsy that slightly mollify the cup of horrors. Thank God, that we may say with her, "it is a picture of conditions of human existence which I hope and believe have passed away."

You cannot do better than to put all these works in your Sabbath School library, except perhaps the novel. There's enough of them, I fear, already. We have walked till the clock has struck one, and yet our ramble is not half done. We may wander here again, with the consent of the new Adam set to till this Eden. Long may he, it, and you, flourish together.

AT RAVEN.

[Read before the "Dover District Ministerial Association," by Rev. C. M. Dismore, and by vote of the Association ordered to be published in the *Herald*.]

ADVANTAGES OF MINISTERIAL ASSOCIATIONS.

It is no small thing to be a "good minister of Jesus Christ." His calling is high and holy. It presupposes grace and gifts. The successful minister of the gospel must not only be a good man, who is experimentally acquainted with the truth as it is in Jesus, but he must be educated; his mind must be disciplined, his intellect made clear, strong and vigorous, by earnest, patient and continuous mental and moral culture. He must be thoroughly versed in the Sacred Word, be familiar with its doctrines, understand theology, be eloquent in polemics, that like Apollo, he may be an eloquent man, and mighty in the Scriptures.

The preacher should "covet earnestly the best gifts." He is interested in whatever will help, in any way, to render him "a workman that needeth not to be ashamed."

Associations among men of the same professions or callings of similar pursuits and interests, are very common and beneficial. We find political associations, and associations of a scientific and literary character, as institutes established for various purposes; school teachers form associations for mutual improvement. The medical profession have their gatherings. And lawyers every term of court reap the advantages of the contact of mind with mind, and find their intellects sharpened by the severe strictures made, and the parrying of each other's well directed blows. Ministerial associations are to ministers what other associations are to other men; highly useful and important if punctually attended and properly conducted. Their advantages may be inferred from a few practical considerations of their design, and the character and influence of the exercises and duties contemplated in them.

Let us notice, first, the intellectual labor required in preparing for these associations. As the chief design of ministerial associations is the intellectual improvement of the members, thereby better fitting them to discharge the duties and meet the responsibilities of the Christian ministry, the character of the assignments are such as will require mental effort, and discipline the powers of the mind in their careful and faithful preparation. The essays upon various and useful subjects demand much clear thought, often extensive reading and patient investigation, according to the importance of the theme assigned. The exegesis of particular portions of the sacred Scriptures presupposes a critical knowledge of the original, an acquaintance with the opinions of the able commentators, and that from the different sources of information there be gathered up mature thought and sound conclusions, that none "will be able to gild or resist."

The sketches are expected to be original, exhaustive, faultless in arrangement, correct in phraseology, orthodox in sentiment, and the teachings or doctrines presented be legitimately drawn from the text. Questions for discussion must be intelligently and ably handled, the most weighty and convincing arguments presented pro and con, and the subject be viewed in all its relations and bearings. If a work is to be reviewed, there is implied a most critical and thorough examination as to the author's standpoint, the design of the work, the correctness of its opinions, its style and true merit, that no injustice be done to the writer.

Thus it will be seen at a glance

UNITED STATES CHRISTIAN COMMISSION.

A meeting of the United States Christian Commission was held on October 15, at the General Office, No. 11, Bank Street, Philadelphia. The divine blessing was invoked, at the opening of the meeting, by Bishop James of Maryland. The report of the Commission was read, and the following resolutions were adopted: That the most important action of the body was the arrangement of a plan of co-operation between the Central Executive Committee and the different Army Committees throughout the country, which, in every way and practical way to lengthen its cords and strengthen its ties.

Plans for enlisting a greater zeal on the part of the benevolent in furnishing food and money, and other supplies, were discussed and adopted. Measures for supplying the army and the navy more largely and constantly with religious reading matter—especially with the religious press, which is so much needed, were also considered. Other points were duly noted, and the needed legislation was enacted for carrying on the work on a grander and more beneficial scale, worthy of the church of Christ, the members of the Christian community, and of the cause of the suffering soldiers.

Interesting statements were made of the work already done. Its magnitude may not be generally known. The figures are already swelling into millions. 1,178 delegates have been commissioned from headquarters, besides others not registered in the books of the General Office. There are over a thousand in the army and navy, and in the field, in the camp and hospital and on the battle-field. The number of Bibles, Testaments and other books of Scripture granted by the American Bible Society, is 430,700; and the number of copies of the Bible and other religious books, is 15,000 from the British and Foreign Bible Society, and a total of nearly half a million copies of the word of God distributed. Think of the yield of such a planting! The number of religious tracts, and other publications, etc., has reached half a million of dollars! The number of religious newspapers distributed has been one million and a half of copies. While the work is so extensive, and the need of reading matter so great, it is a matter of surprise that the number of delegates has not been larger.

It now remains for the Christian of the land to come up to the support of the work. The voice of his providence calls loudly and unmistakably upon all to aid in this. The Christian Commission has entered the open door. In his hands is the sword of the Spirit, and in his hands is the shield of faith. In enlarging its operations it has leaned in faith upon the divine arm, and counted confidently upon the unbounded sympathy and most generous support of all the people of God, who love his cause, their country, and the souls of men.

Approved by
GEORGE H. STUART, President.
WM. E. BOARDMAN, Secretary.

Philadelphia, Oct. 26, 1863.

REVIVAL AT KENT'S HILL, MAINE.

It will rejoice the hearts of all to learn that there is now a gracious revival of religion in progress among the students of the Maine Wesleyan Seminary. A week ago, when the revival was in its infancy, a great part of the students were found in the hall, and others were starting in the heavenly way. Our class meetings and inquiry meetings are well attended by those who are seeking the life, and the sound of praise rises from many glad hearts learning to sing the new song. A father has been informed that his son, who is a student at the Seminary, has been converted. How did our hearts leap for us we received a letter from him that he had found the Saviour. How have we prayed for this! God is indeed good, ever ready and willing to answer prayer. My cup is full of praise to him who has blessed you, for I know you have watched over him faithfully as a parent, with advice, counsel, and prayer. God bless you, Dr. Torrey. God bless you all. How I rejoice to hear of Kent's Hill to school. It seemed to me the place for him. God put it in my heart to send him there. I feel that he is a great revival here. Good news is it to hear of such a conversion. Again let me say, God bless Kent's Hill, the Seminary, the Faculty, and all connected therewith; it will ever be a sacred place to me.

God has indeed blessed the efforts of the friends of education in our Conference, and put the seal of his approbation on our enterprises. C. F. ALLEN.

Kent's Hill, Oct. 29, 1863.

Zion's Herald.

BOSTON, WEDNESDAY, NOVEMBER 4, 1863.

THE FREEDMEN AND THE METHODIST EPISCOPAL CHURCH.

Go not only to those who need you, but to those who need you most, was the motto, and the motto of John Wesley in his ministry. This by inheritance is the motto of Methodism. With it her spirit and her life should always correspond. She has been the pioneer in the West, following the new settlements into the wilderness far in advance of other denominations. She does not wait for an invitation, but with her ministry of love goes unsolicited to the needy and the poor. In the true spirit of the Master she seeks not for wealth, honor or fame, but to save lost men wherever found. This was her spirit; is she true to it now? Some say yes; others, no; while many doubting ones at this moment are eagerly watching her course. A new field of labor is opening before her eyes—a field which for a quarter of a century she has been trying to open with her prayers. Will she dare to take up the cross and occupy it in the name of the Lord? She has now the means and the glorious opportunity; has she also the nerve and the courage to enter and enter her energies there in the needed work? The men, women and children, made free by the operation of this wicked rebellion, though poor and "guilty of a skin not colored like our own," are in a spiritually destitute condition. If there has ever been sufficient care for their souls, they are now like sheep without a shepherd. They cry unto us for the bread of life, and stretch out imploring hands for spiritual food; shall we withhold, or give it them?

They have a claim upon our Christian sympathies, and through them, a claim upon the aid of the full arm of their spiritual necessities. It is the duty of the American churches, as a whole, to make ample provision to meet this new demand for Christian effort to save the freed people of color, whom the neglect of the South has thrown and is throwing upon our hands. It is not a political question, but a religious one. By the providence of God the appeal has been taken from the court of partisan complications, and brought before the bar of Christian ethics. Humanity, philanthropy and Christianity plead together in their behalf. Some of the churches may have no sympathy in this direction; others may be timid and afraid to act; we hope that our church will not flatter, but do her whole duty manfully. We regret that we have not the statistics to lay before our readers, showing the number of the already freed in the different sections of the South and Southwest. Figures are eloquent. In the absence of them, however, we must deal in generalities.

There is already a great multitude in North and South Carolina, another much greater one in the Mississippi valley, some in other localities, and their number is daily increasing. Individuals are doing something in their behalf; the Freedmen's Aid Commission is doing all it can, and the Government withholds not its helping hand; but the work is too great and widespread to be supplied in these ways alone. Let these do all they can, and there will still be enough to engage the attention of all the churches.

As this work lies outside the circle of church organization, it is emphatically missionary ground. Our regular pastors cannot reach it. Our Domestic Missionary work among the foreign population, the native Indians, or in the weak appointments of our Conferences, does not appear to us to be more important than this. We will not compare it with the Foreign work, further than to say that it cannot be more important to Christianize the colored man in Africa than in our own country. As a denomination we have appreciated that; so to be consistent with ourselves we must appreciate this.

We know of no way to reach this field of labor effectively, and under the episcopal sanction of the church; no way to appoint pastors and organize churches regularly and constitutionally, except through the Missionary Society. This will become evident at a single glance. Most of the territory

where this work is to be done, is not embraced within the bounds of our Annual Conferences. And even if it were embraced, months must elapse before any Conference will hold another session. By the Missionary Society of our church, this field can be reached and occupied legitimately, and men can be appointed to act under the authority of the church as circumstances may require. Provisionally our Missionary Society is about to hold its annual session to consider the wants of the world and their ability to meet them; to arrange and make appropriations for the missionary work during the year to come. There seems to be a strong, an almost imperative moral necessity for that Board to take this work under their immediate supervision, and to make present or prospective appropriations for carrying it forward, according to the openings and demands of Providence.

We hope, we trust, that there will be no disposition in any of the managers to ignore or slight this feature of the missionary work. The Foreign Missionary work should not be neglected; it need not be. Our missionaries are there, and must be supported. As a church we can attend to both fields. It is equally evident that we should not let the work of Christ suffer at home. What means this unusual liberality of the church, manifested late in her missionary contributions? Is it not that the Spirit of God is making provision for this great emergency which is already upon us? If the church were generally consulted on this matter, she would say, "Neglect not the wants of the captives who have been so long oppressed and robbed of the richest boon of heaven. As we fear God we must hear their cry, and be attentive to their wants." This is a feeling, not a principle; it is not a divine impression?—and is widespread among those who have contributed so liberally to the missionary cause.

There is one feature in this subject that should not be overlooked. It will commend itself especially to business men and financiers. It is the subject of relative expense of missionary operations at home and abroad, just at this time. Foreign exchange is very high, has been so for many months, and is likely to be so for some time to come. While this is the case, would it not be wise to make our money tell most effectively upon the work of saving souls for Christ? Do not all these signs of the times indicate strikingly, that it is the will of God that we should pay special and careful attention to the spiritual wants of those whom the providence of God has just freed?

Let the Missionary Board, which meets this week in New York, arrange wise and generous plans, and devise liberal things in this direction, and the church will say, Amen. If funds should be wanting, let the fact be made known to the people, and they will promptly respond. If they do not, the fault will be with them, and not with the Missionary Board. It is our earnest prayer that the will of God in this matter may become the will of men.

THE PRESIDENT'S LAST CALL FOR VOLUNTEERS.

It is an apostolic injunction to obey magistrates. When our civil rulers make the legitimate functions of government, to obey them becomes a sacred Christian duty. In our present struggle to maintain the principles of free government, subordination is holy, and a Christian virtue. In this war, men can fight as conscientiously as they can pray, and go to heaven as triumphantly from the battle-field, as from their own peaceful bed chambers. The Government calls for more soldiers to assist in putting down this rebellion. An addition of three hundred thousand is thought to be necessary. In the present instance, our own interests, the security of our natural rights, the safety of our homes, and the life of our friends, unite their voice, and call as loudly for volunteers as does the President's Proclamation. Who will rally to the call? or rather, who will not rally?

If the church fully appreciate the blessings which she enjoys under this free government, and also the rights which threaten her freedom to speak, and write, and worship, she will say to her able-bodied sons, rally like men, and go in the name of the Lord; the voice of the Chief Magistrate to us is the voice of God.

The soldier is called to make great sacrifices in leaving his business, his profession, his studies, his friends, and his dear home, for the hardships, privations, exposures, and dangers of the camp and field. We do not undervalue the one class, nor undervalue the other, when we urge the young man to respond promptly to this call. What will all our home privileges be worth to us if the South should triumph, and spread her accursed institution over the Free North? To many souls with a good conscience in a nation's grave would be preferable to a Christian life in servitude. Let us say a word, a kind, affectionate, sympathetic word, in the ear of a friend, the father, the mother, or the wife: We know that it is hard for you to consent to part with the young soldier, especially for the scenes of the war. He will be a great affliction to lose him, to have him killed in battle, to die in a hospital far away from home. If God by his providence calls him to the battle-field, he can protect him there, just as well as at home. The path of duty is the path of safety, wherever it may lead. You have no lease of the life of your friend, even if you keep him at home. When the first call for troops was made, a patriotic young minister of the Illinois Conference felt it his duty to enlist; his wife could not so comfortably with contentment; and that he reluctantly gave up the idea, and yielded to her wishes. Now her heart rejoiced as though her husband was safe. Two or three weeks passed, and one day he was brought to her corpse. He had been accidentally shot by a friend, when out on a hunting excursion. Then how she related, when it was too late, and wished she had let him go to the war. If he had only fallen in the defense of his country, there would have been some relief for her sorrow. Let this be a warning to all. Give up your friends to the care of God and the call of your country, and pray for their protection.

Let all true patriots now do their duty. Go yourselves if you can; if not, throw no obstacle in the way of others going. How much better a man must feel in the army as a volunteer than as a conscript. Liberty calls upon every man to do this duty.

LIBERIA MISSION CONFERENCE.

The following are the appointments:
MONROVIA DISTRICT, B. R. Wilson, P. E.—Monrovia Circuit, embracing Monrovia, Croo Town, and Congo Town, B. R. Wilson, preacher in charge, H. H. Whitefield, assistant. Grand Cape Mount Circuit, embracing Cape Mount, Grand Cape Mount, and Grand Cape Mount, B. R. Wilson, preacher in charge, H. H. Whitefield, assistant. Grand Cape Mount Circuit, embracing Cape Mount, Grand Cape Mount, and Grand Cape Mount, B. R. Wilson, preacher in charge, H. H. Whitefield, assistant.

GRAND BARRA DISTRICT, J. W. Roberts, P. E.—Lower and Upper Buchanan, J. W. Roberts, preacher in charge, J. W. Roberts, assistant. Grand Cape Mount Circuit, embracing Cape Mount, Grand Cape Mount, and Grand Cape Mount, B. R. Wilson, preacher in charge, H. H. Whitefield, assistant.

SIKON AND CAPE PALMAS DISTRICT, W. H. Tyler, P. E.—Greenville Circuit, W. H. Tyler, preacher in charge, Louisiana Circuit, to be supplied. Mount Emory and Mount Emory, J. W. Roberts, preacher in charge, J. W. Roberts, assistant. Grand Cape Mount Circuit, embracing Cape Mount, Grand Cape Mount, and Grand Cape Mount, B. R. Wilson, preacher in charge, H. H. Whitefield, assistant.

ZION'S HERALD FOR THE SOLDIERS AND THE CHRISTIAN COMMISSION.—Many of the soldiers in our army desire to read and receive weekly their family newspaper, with which they have so long been familiar. This is natural, for it reminds them of "home, sweet home," its halcyon associations, and the dear ones left behind them. Besides this, it furnishes them with much good reading with which to while away a tedious hour in the camp, or a painful one in the hospital. The desire is a good one, and deserves the fullest gratification. The Christian Commission, whose object it is to furnish the soldiers with everything needed for health, comfort, and religious instruction, not supplied from other sources, proposes to furnish regularly, besides other religious papers, a special copy of Zion's Herald, if our friends and the friends of the soldiers will pay one fourth of the cost. The publishers will then have the Herald at cost. This must commend itself to the judgment, the conscience, and the affec-

tions of all. A friend at our side just says he will give five dollars on the proposition to furnish the Herald. We shall send them, and we shall not doubt that the money will be forthcoming. Let the preachers lay the subject before their people. Let every one give something, and promptly send their free-will offerings to Bro. Rand, the Agent, who will see that every dime is rightly appropriated to this object. The more money supplied, the more the Herald we can send to those who are fighting for the safety of our homes.

CATALOGUE OF WESLEYAN UNIVERSITY, FOR 1863-4. Rev. Joseph Cummings, D.D., President, and Holding Professor of Moral and Intellectual Philosophy; John Johnston, LL.D., Fik Professor of Natural Science; Rev. F. H. Newhall, M.A., Olin Professor of Rhetoric and English Literature, and Instructor in the Hebrew Language; John M. Van Vleck, M.A., Olin Professor of Mathematics and Astronomy; Rev. Calvin S. Harrington, M.A., Robert Rich Professor of the Latin Language and Literature; James C. Van Benschoten, M.A., Professor of the Greek Language and Literature, and Instructor in the Modern Languages; Ralph G. Hibbard, Teacher of Education; John M. Van Vleck, M.A., Librarian. Whole number of students, 128; Seniors, 25; Juniors, 43; Sophomores, 29; Freshmen, 36.

C. R. DISOWAY, Esq.—This valuable friend and contributor of Zion's Herald, has recently been afflicted by the death of his son, as reported in the obituary notices of this week. He has our heartfelt sympathy; for his son was a noble, brave and promising youth. He has received a brief communication from him to the Herald, which we are obliged to lay over until next week for want of room. For the same reason several other contributors will have to wait, in the exercise of patience, until we can find room for their communications.

ANNUAL ELECTION OF THE METHODIST MISSIONARY SOCIETY.—A meeting for the election of a Board of Managers for the Missionary Society of the Methodist Episcopal Church will be held at the Mission Rooms, 193 Mulberry street, New York, on Monday afternoon, Nov. 16, at 4 o'clock.

PASTOR'S MANUAL.—Orders for the Pastor's Manual by Rev. Wm. Rice, should be sent to J. P. Magee, Cornhill, Boston, or to R. Burt, Springfield, Mass.

LITERARY NOTICES.

BIBLIOTHECA SACRA ET ECCLESIAE REPERTORIUM, for October, Edwards A. Park and Samuel H. Taylor, Editors; Andover: Warren F. Draper, publisher.—Among biblical scholars, this work needs no introduction, no commendation. It is well known on both sides of the Atlantic, and in its department has no superior. This number, the 80th, contains eight articles: The Pre-existence of the Soul; Stoddard's Theological Lecture; Biblical Cosmology and the Doctrine of the Fall of the World; Constantine the Great, and the Downfall of Paganism in the Roman Empire; Authorship of the Pentateuch; The Doctrine of the Protestant Episcopal Church; Egyptology, Oriental Archaeology and Travel; Scheler's Dictionary of French Etymology; and Recent Theological Literature of Germany.

THE FREEDMEN BAPTIST QUARTERLY, for October.—This contains a list of seven well written articles, besides the Notices of Conferences, and the Rev. G. T. Day, of Providence, R. I., contributes an article on The Discipline of Letters and Life; Rev. Dr. A. Mahan, of Michigan, on The True and Proper Place of Fear, in Distinct and Appropriate Christian Experience; Rev. H. Whitaker, of Maine, on The Bible the World's Great Need; Rev. G. H. Ball, of Buffalo, N. Y., God's Care for our Nation; Rev. Wm. Hurll, of Maine, The Eighth Census; Rev. D. M. Graham, D.D., of Portland, Me., The Rebellion and the Prospects of the Union; Rev. Joseph Fallonton, of N. H., History of the Temperance Cause.

SCRIPTURE HISTORY FOR THE YOUNG, Illustrated Edition, New Series, Parts 1 and 2. By the Rev. John Howard, A. M. Virtue, Boston & Co., New York; J. W. Arnold, Agent, 13 Tremont Street, Boston.—This is a delightful work for children, with excellent reading and beautiful illustrations of Bible scenes and personages. Striking incidents of Scripture history are selected and set forth in language appropriate for the little folks for whom the work has been prepared. This will make a splendid present for the approaching holidays.

THE AMERICAN CONFLICT AS SEEN FROM A EUROPEAN POINT OF VIEW.—This is a pamphlet of 44 pages, from the press of G. C. Rand & Avery, containing the Lecture delivered at St. Johnsbury, Vt., by Charles Fairbanks. It is well written, interesting, instructive and patriotic.

BROKEN COLUMNS: A Novel, published by Sheldon & Company, New York.—The best recommendation we have heard of this book is, that it is better than Adam Bede. It does not strike us at all in that way, though it may pass for a readable religious novel.—For sale by Gould & Lincoln, Boston.

HALL'S JOURNAL OF HEALTH, for November, is received, and as usual is full of good suggestions, not only for health, but for many other things. If the people would take the Journal, read it, and practice the wise suggestions, it might save physicians a great deal of labor, and themselves much time and money.

NEUTRAL RELATIONS OF ENGLAND AND THE UNITED STATES, by Charles G. Loring, Boston: Wm. P. Spence.—This is a pamphlet of 114 pages, and a valuable document upon the subject and laws of Neutrality.

We have received the Fifteenth Annual Catalogue and Report of the New England Female Medical College; and a Memorial to the Trustees of the Free City Hospital, with statistics and facts, showing the comparative merits of Homoeopathy and Allopathy, as shown by treatment in European Hospitals.

LOYD'S NEW MILITARY MAP OF THE BORDER AND SOUTHERN STATES.—Showing the Rebellion as it was October 1st, 1861, and as it is in October 1st, 1863.—H. H. Lloyd & Co., New York. B. Russell, Boston.

THE MISSIONARY HERALD, the Missionary Magazine, and the Massachusetts Teacher, for November, have been received.

REV. JAMES FLOY, D.D.

MR. EDITOR.—We have just lost one of the mighty men of America, and one of the noblest spirits of the age. Dr. J. F. Floyd, D.D., died at his residence in New York, on Sunday last, at the age of 82 years. He was a native of Kentucky, and was educated at the University of Kentucky. He was a member of the General Assembly of that State, and was one of the signers of the Declaration of Independence. He was a man of great energy, and was a powerful advocate of the rights of the people. He was a man of great faith, and was a true Christian. He was a man of great love, and was a true friend to the oppressed. He was a man of great wisdom, and was a true leader of his people. He was a man of great courage, and was a true hero of his age. He was a man of great honor, and was a true gentleman of his time. He was a man of great glory, and was a true hero of his age. He was a man of great love, and was a true friend to the oppressed. He was a man of great wisdom, and was a true leader of his people. He was a man of great courage, and was a true hero of his age. He was a man of great honor, and was a true gentleman of his time. He was a man of great glory, and was a true hero of his age.

Dr. Floyd was 57 years of age, and has stood for nearly thirty years in an influential relation to the Methodist of this country, and his death has produced a very profound impression upon the public mind. His whole ministry has been spent in the neighborhood of New York City, half of it in the city itself—so that perhaps there were none of our ministers, except Bishop James and Dr. Bangs, better known in New York than he was. It is the misfortune of our itinerancy that our ministers cannot stay long enough in a great city to be much known outside of their own circuits, while ministers of other denominations, who have no personal power, by the mere force of long residence reach great influence and respect. The obituary notices of Dr. Floyd which have appeared in the papers of our own and other denominations, have all granted to him a very strong position. If the limits of this letter would permit a fair analysis of his character, it would be a labor of love, and it is expected that the pages of the Quarterly Review will supply. The next number will doubtless have a strong paper from the pen of its editor, or from Dr. Curry or Dr. True, either of whom is competent to touch the character of this eminent man with fulness and propriety. And still as our dear deceased friend was so widely known, and so justly appreciated in New England, had he not been so thoroughly a every liberty loving Methodist on the territory occupied by your Journal, it has been thought that he ought not to be allowed to leave us for the better world without receiving some belated remembrance in your columns.

Dr. Floyd was a good man; all the power he had was in his goodness. His goodness, to be sure, was not of the demonstrative type—I wish it had been.

With all his strength of character, he would have been a greater power in the world, if he had allowed his influence to be more freely admitted to his interior life. He was so full of the observation of the world, for it was, in fact, St. Paul was weak. In all the epistles, Paul was constantly giving the world an insight of his religious experience. There was no joy he had, not even the joy of being admitted to the third heaven, which he did not tell the world of. No sorrow wrung his heart, nor did he tell the world of it. He was so full of the observation of the world, for it was, in fact, St. Paul was weak. In all the epistles, Paul was constantly giving the world an insight of his religious experience. There was no joy he had, not even the joy of being admitted to the third heaven, which he did not tell the world of. No sorrow wrung his heart, nor did he tell the world of it. He was so full of the observation of the world, for it was, in fact, St. Paul was weak. 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